7: Joest--60 [5] E-5 (no date) 1882 Formosan Aborigines
116, 342 Chin-hoan

The Chinwan houses are made of small pieces of slate piled on top of each other; these are supported by large flagstones which they lean against the houses from the outside. Some houses are made of bamboo poles; the spaces between the poles are filled in with rushes. The door is wide and high; the roof consists of straw or grass.

10: Schumacher--225 [5] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 342, 352 Chin-hoan

The dwellings of the inhabitants of the mountains are made of lattice frames and have either thatched or shingle roofs. In many instances they display a coating of mud plaster both on the inside and outside. The ground plan of every house contains three equally large rooms without window openings; they are connected by means of hanging doors. Along the rear walls raised sleeping benches are arranged in accordance with the Chinese pattern. The center room ordinarily contains a table with high chairs. Simple pottery of burnt clay can be seen standing on shelves and on the floors.

10: Schumacher--225 [6] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 342, 252, 354, 251 Chin-hoan

The third room [MC: of the Tschin-Huan dwelling] is almost completely dark and is used for the storage of products of the fields and the entrance section is used as a fireplace. Otherwise it is likely that meals were prepared over open fires, in earthenware pans made by the inhabitants, or iron pots that must have been introduced from the outside.

11: Haguenauer--33 [3] T-3 (no date) 1929 Formosan Aborigines
116, 342, 352 Atayal

The Tayal house is built of wood, and bamboo is used whenever possible; its roof is shaped like ours. The interior has just one rectangular room, and every corner contains a wattling bed with a cover.

14: Tamai--96 J-2 (1896) 1896 Formosan Aborigines
116, 342, 513 Chin-hoan

The houses of the Tschinwans are very plain structures. They are made of crude timber and bamboo. The roof is covered with grass or straw. The entrance is only about one meter wide and about as high as a grown man. The walls consist of various types of leaves, among them banana leaves. Few of the houses have walls made of boards; only a few rich people in every village have these. The size of the houses varies; the largest are about 6 meters long and 5 meters wide. The interior consists of a single room with a few windows. All the members of the household sleep in a sleeping compartment made of bamboo; each couple has its own bed.

15: U. S. Navy--31 [4]
116, 511, 342, 361, 177.16
636.16

(no date) 1944

Formosan Aborigines
Japanese

"The aborigines along the southeast coast (the Paiwan and Ami tribes) live in fairly well constructed wooden or stone houses, set among meager patches and fields. They live on a primitive agricultural level, supplementing their livelihood by occasional hunting and fishing. The aborigines living farther back in the mountains or along the northeastern coast live in extreme poverty, hunting and fishing and scratching the earth in small patches near their hovels, which may be thatched huts having a single opening, or bamboo and cane cabins perched on stilts. Gradually the Japanese are forcing them to leave their solitary clearings and to gather in villages on level areas where they can learn to subsist on an agricultural economy of the poorest sort."

16: Müller--231 [8] U-3 (no date) 1910 Formosan Aborigines
116, 342

The houses of the aborigines are made chiefly of wood and bamboo. There are also stone structures, however, and among the Ataiyal aborigines there are even cave dwellings. Most of the houses have roofs made of rushes and consist of only one room. Some houses, however, have partitions dividing the interior into several rooms. The entrance is usually in the center of one of the long sides. Most houses have two windows on each of the long sides; shutters have hinges made of rattan stalks.

22: Wiedfeldt--14 F-5 (1913) 1914 Formosan Aborigines
116, 342 Atayal

The huts [MC: of the Atayal] are 4 x 4 meters square, or 6 x 6 meters square, and are 1.5 meters high. They consist of two parts, the bamboo hut proper, and the framework of four corner posts and two door posts, which are connected by cross beams. In building a hut one uses, if possible, trees which stand at the proper distances. The tops of the trees are burned off, and the hut is built in between the trunks. The doorway is 60 cm. wide, and is on the front of the hut, somewhat to one side. The back wall and one side wall each have a small opening of 10 x 10 cm. or 10 x 40 cm., which, like the doorway is covered with a curtain of woven bamboo. The walls consist of split bamboo trunks, which are grooved and fitted into each other, like the type of construction which Marco Polo has described as being used in the summer palace of Kublai Khan. Nothing is nailed together in the entire hut. Everything is tied. The roof, like the walls, is made of bamboo trunks which are covered with bamboo grass and held in place by two cross-pieces. The ground serves as a floor.

24: Anonymous--91 [8] U-3 (no date) 1892 Formosan Aborigines
116, 342, 351, 356

The houses of the aborigines are built four or five feet above the ground; they are narrow and high, like canoes. They sprinkle and clean the ground around the house constantly so that there is never a speck of dust. Behind the house they usually plant a bamboo hedge so that there is no access to the house during the warm season.

24: Anonymous--92 [3] U-3 (no date) 1892 Formosan Aborigines
116, 342, 554, 721

There is another people on this island; they live in caves and thus resemble the ancestors of the Chinese. They love to kill people and they hand to their enemies' skulls, after they have skinned them and adorned them with ornaments of gold, in their dwellings as a sign of their courage.

26: Honda--471[2]
116, 342, 411, 883

N-3

(1896) 1897

Formosan Aborigines
Bunun

In the village of Namaka I observed one extraordinarily large house occupying an area of about 140 square meters. It was the community sleeping-house for all unmarried men. The interior has a floor of bamboos. A fireplace is found in the center. There are no partition walls to mark off rooms. The house is open on two sides and on the remaining two the roof slopes down quite low and provides some protection against bad weather. As many as 85 skulls, all of the Chinese, were suspended from the ceiling. All of the men of the village were armed with daggers approximately 40 centimeters long.

31; Hofmann--619 [2] N-3 (1909) 1912 Formosan Aborigines
116, 342, 361, 513, 622 Tsou

When I entered the first village, Teboro, I was received by the chief and treated with great respect; the village is enclosed by a low stone wall, as is each of the houses in the village. The huts are oval in shape; they are made of rough stones taken from rivers and brooks. They are barely 1 1/2 meters high; the ratio between the length and width is 4 to 1. The post which supports the roof consists of a tree trunk which has not been shaped in any way; the roof itself consists of reeds. There is one, or at most two openings without a door; these are on the narrow sides of the house and serve both to give light and to admit air. The hut of the chieftain is somewhat larger. There are niches in the walls which serve as sleeping quarters; the natives sleep on clay which has been beaten flat, while the chieftain sleeps on a bamboo support which is in the center of the hut. The clay floor of the house I visited had been cleaned, but I do not know whether this is always the case.

3l: Hofmann--620-621 N-3 (1909) 1912 Formosan Aborigines
116, 342, 561, 621 Tsou

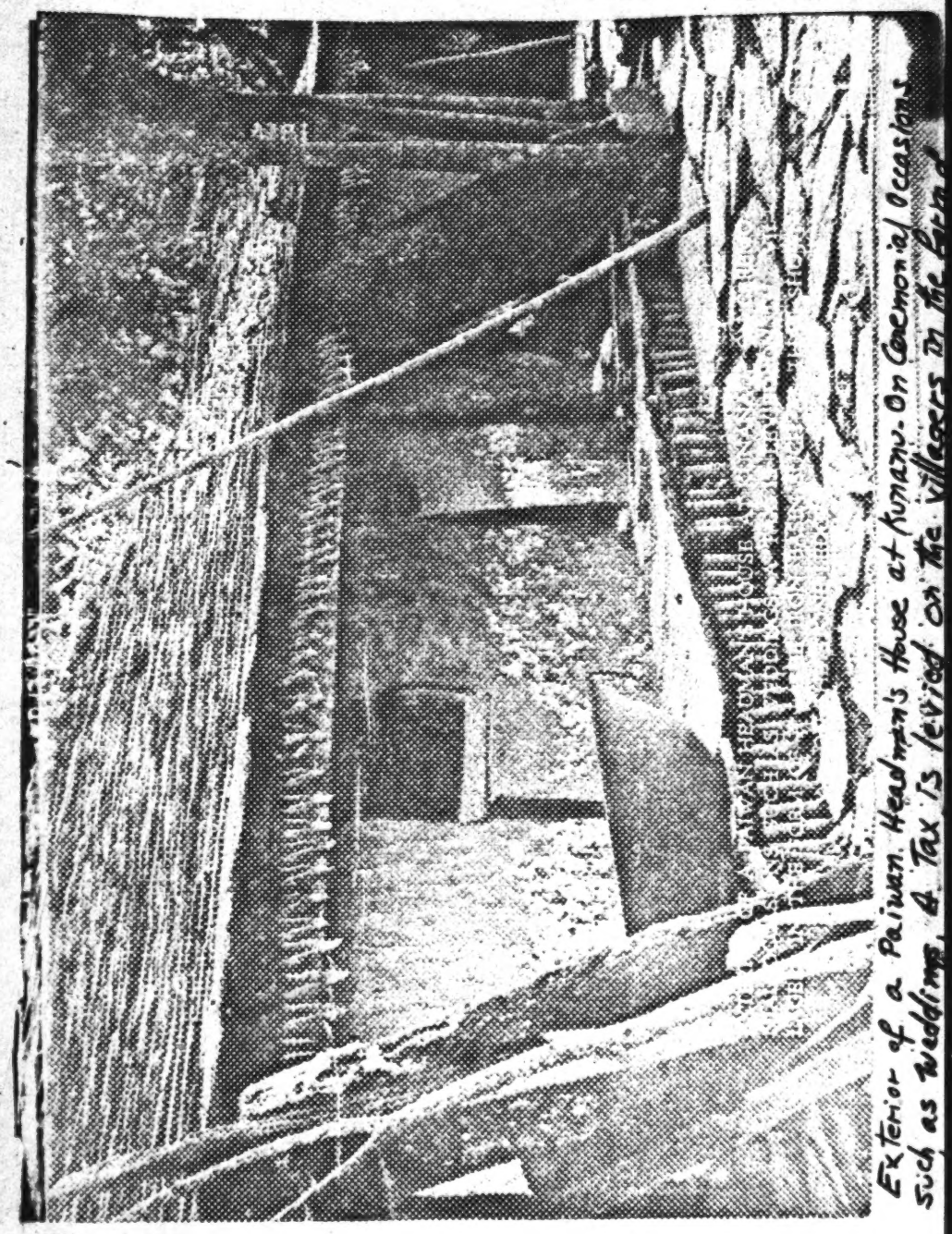
The most striking feature in the villages of the aborigines are the houses for bachelors (cf. Fig. 5). Both of the villages I visited, Tebor and Tappan, have a large hut of this type; it may be easily distinguished from the rest since it is erected on pilework, while the other houses are built of stone. The lower story is open on all sides; the upper story is open along the front of the house and has a straw roof. The natives climb up to the hall on a tree trunk in which notches have been cut; this is by no means easy. [621] In this hall all the unmarried men live together. Here the natives also hold their councils of war and discuss all the important affairs of the tribe, so that this hut is, as it were, their ministry, parliament, and stock market. No woman may enter this sanctum under any conditions.

34: Del Re--24-27 U-4 (no date) No Date Formosan Aborigines
116, 133, 361, 504, 342, 491 Yami

"A small steamship calls at the island once every ten days, weather permitting. As the sea is frequently rough and Botel-Tobago is surrounded by dangerous breakers, the ship anchors some distance out and passengers and cargo are transferred to land on a catamaran made out of heavy bamboo trunks lashed together. Apart from a small rest-house, police headquarters and the policemen's houses, all the rest are native buildings. The walls of these houses are built of large pebbles piled upon each other without mortar and covered with thatched roofs held down by large stones to prevent them being torn off by the wind. As this blows strongly practically all the year round, the houses are mainly constructed well below the level of the ground and protected by high stone walls over which only the roofs can be seen. The villages are scattered over the island, generally on the foreshore, but a few shacks and storehouses--covered with bamboo and branches of several varieties of trees--are found on the cultivated uplands and in the hills which rise steeply from the shore except where the coast forms a few open bays. During the twenties a good road was built round the island making it possible for the villagers to communicate with each other by cart or bycicle [sic]--a recent and much [pages 25 and 26 contain illustrations] [27] appreciated novelty."

34: Del Re U-4 (no date) No Date Formosan Aborigines

Paiwan



Exterior of a Paiwan Headman's House at Kunazu. On Ceremonial Occasions such as Weddings. A Tax is levied on the villagers by the Head

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34: Del Re U-4 (no date) No Date Formosan Aborigines
Yami

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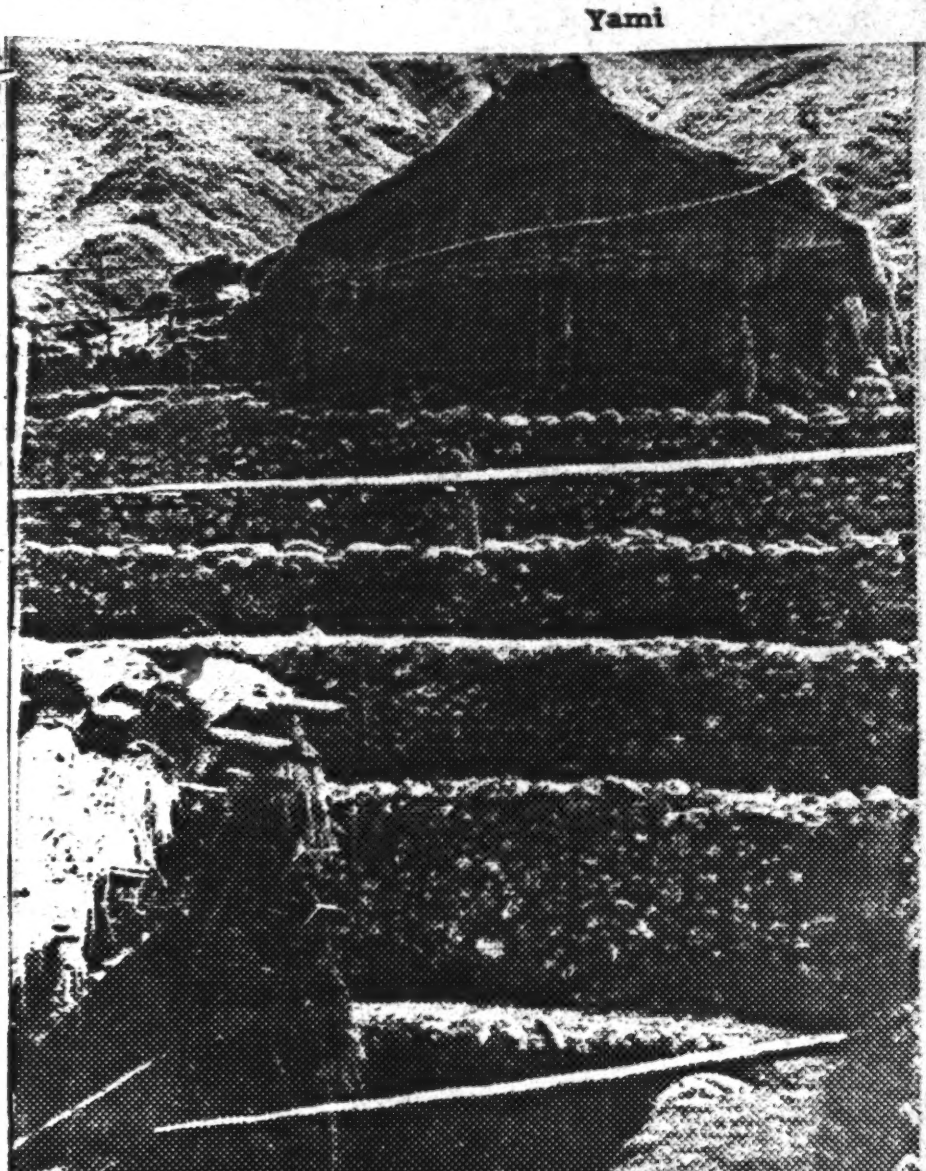

YAMI HOUSES—THE UPPER IS A COMMUNAL WORKSHOP, THE LOWER IS THE DWELLING-HOUSE, BUILT BELOW GROUND LEVEL AND SURROUNDED BY STONE WALLS TO PROTECT IT FROM TYPHOON WINDS

Yami houses: the upper is a communal workshop
the lower is the dwelling-house built below ground level
and surrounded by stone walls to protect it from typhoon wind

35: Collingwood--136 [2] D-2 (1866) 1867 Formosan Aborigines
116, 342, 361, 609 Sek-hoan

"The following morning we landed on the southern side of the bay, where we were to find the native village, of which no trace however was visible from the ship. We were met upon the beach by a number of men and women, who were in no respect, either of dress or feature, similar to the Chinese, and along with them, after the first expressions of surprise and curiosity, we entered the village. This is rudely walled, the entrance being through doors at either side, by which we passed into an assemblage of huts constructed chiefly of grass and bamboos. The grass is woven into a kind of trellis or mat, which is placed against the sides, while the chief part of the walls is constructed of upright sticks, the interstices being imperfectly plastered with mud to keep out the weather. The door is of bamboo, and fixed upon a rude hinge, the lower part revolving sometimes upon the bottom of an earthern cup, to give freedom of motion. The roof is a thick thatch of grass and herbs (in which a species of Turk's-cap lily is largely used), and is supported by bamboos irregularly disposed among it. At one end is often an overhanging shed, containing a supply of firewood, of which there is everywhere abundance."

37: Steere--308 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 224, 342, 352, 592 Chin-hoan

"They are good hunters, and I saw several bear's skulls among them, and many of deer and wild boar. They generally hunt in bands, and surround their game. Their houses are made by digging a little below the surface of the ground, and then building up heavy stone walls to a height of two or three feet, in which are planted upright posts, and limbs and trunks of trees are interwoven among these to the proper height, and then all is covered with grass. There are no windows, the low door serving for the entrance of light, and an outlet for smoke. One house generally serves for two families, a fire being built at each end, and a couple of low banks of bamboo that serve for seats and beds."

37: Steere--310 [3] S-3 (1873-74?) 1875 Formosan Aborigines
116, 342, 592, 311, 427 Chin-hoan

"Their houses are large, grass-covered barracks, made of bamboos and wattles, daubed with mud. The roof is supported by a large central post, and to this are hung the firelocks, bows and arrows, etc., that belong to the four or five families that occupy the house in common. The locality of each family is shown by the fire burning on the ground, and by the low bank of bamboo that serves for a seat and bed. The lands about the lake are rich and easily irrigated, and well fitted for rice; but the Tsui-whan have allowed the Chinese to enter, and these, taking advantage of the savage love for strong drink and feasting, are fast gaining possession of all the lands, and the poor Tsui-whan are becoming serfs of the crafty Chinese."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

INVESTIGATION OF SOCIAL ORGANIZATION OF THE CHALA'ABUS PAIWAN, PINGTUNG HSIEN

WEI HWEI-LIN
Translated by CHEN CHI-LU

This is a preliminary report of the field-works among the Chala'abus Paiwan of Pingtung Hsien. Members who participated were Messrs. Ho Ting-jui, Tang Mei-chun, Huang Hsün-ch'eng and the present writer.

Chala'abus village was chosen because: it is one of the important and old tribes of the Central Paiwan, and, is the center of the Chimo racial group of the Paiwan. We have noted after the field-session that the village had other significances: (1) The village consisted of twelve aristocratic households whether of the Chimo or of the Paiwan groups. The village organization was thus rather complicated in structure. (2) The dwelling houses and their arrangement had been well preserved in their original form. (3) Old traits in material culture, such as stone-engraving, wood-carving, designed weaving, and embroidery, had been also well kept. (4) The ethnic character is rather conservative. They have been comparatively less influenced by the Japanese and the Chinese as compared to the other groups of the tribe.

Because of the limitation of time and investigators, we emphasized tribal organization and chieftanship of the village. Our field-work was undertaken from Feb. 1 to 15. Because of the complexity of the culture, the investigation is by no means a complete one.

SETTLEMENT TYPE AND DUAL ORGANIZATION

Chala'abus village is situated on the south-eastern slope of Mt. Nan-ta-wu and stands on the northern bank of the Lai-i River or the Upper Lin-pien River. The population of Chala'abus village was 158 households and 948 persons at the time of our investigation. With the Exception of 12 households who had moved to Chinasan which lies between the village site and the plain below it and formed a separate hamlet by themselves, all the other 146 households were concentrated on the two adjacent fan-shaped slopes which in the present report are referred to as the village site. The village of Chala'abus hence consisted of two parts: the south and the north-parts. Each of them occupied a fan-shaped slope. The south-part was called Chinimoan or "the living land of the Chimo", and the north-part Pinaiwanan or "the living land of the Paiwan". The village site was on a slope of 30 degree to 45 degree inclination, with the width north to south 80 M., and length east to west 100 M. Dwelling houses, including floors and roofs, were built of slate. All these houses had small front yards paved with slate. A continuous row of houses of the same level had their yards adjacent on the same level; but communication between two rows of houses was by means of narrow stair-ways, because the front yards of houses in the rear row were always on a level with the roofs of the front houses. The village is thus in a terrace form. Chinimoan consisted of eight terraces, and Pinaiwanan ten. Each terrace had a row

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4

304 grandfather's breast mark was different from what we described above. That is, beside the vertical line, each side of it had three horizontal short lines. It is said that each of these short lines represented five heads which had been hunted by him.

(5) Leg-tattoo—The leg-tattoo is confined to women only. No qualifictaion has been ordained. The leg-tattoo of *jajot-palie* is a straight line with barbs about two centimeters in width and three centimeters in length. That of the wife of *joqex-etex* is a square mark of about three centimeters on each side with a pair of diagonal lines inside of it.

The tattooer [*papatas*] has special training; all the tattooers are women. There is no tattooer in *tapilas* today. Tattoo operations are mostly performed in winter time to avoid suppuration. The instruments employed consisted of a small knife [*βuli*], a wooden hammer [*tatutʃin*], needles [*lao*], an instrument for wiping blood [*qaquwar*] and soot from the bottom of a pot [*ilox*]. Tattooing was done under a shaded place. A mat was laid for the one who was going to recieve the operation to lie upon. After a prayer had been offered, the operator sat close to the head of one who lay on the mat. She used a small knife to draw lines on the face of the operatee, and then with needles in her left hand, and a wooden hammer in her right hand, she started the operation. Blood was wiped away with a bamboo instrument. After each section of the desigh had been done, she rubbed the soot on it. A man's forehead and chin tattooes needed about two hours, and a woman's cheek tattoo needed ten hours. The operator was rewarded with cloth and food.

VI. HOUSING

342 Atayal houses were originally of the semi-subteranean type, but these are not found in Chin-shui Ts'un. Houses, except granaries are all built on the ground level.

1. Processes of building a house

342 764 A house may be built in any season of the year. In former days, if anyone (who is more than three months old) of the family dies, he will be buried inside the house and the house will then be abandoned. The chief of the village related that the custom had been given up in 1929. From 1929 they buried their dead in the grave yards, so today they do not change their houses as frequently as before. But even today they do not build a new house on the old site, this custom may be regarded as the survival of the old tradition.

342 Their process of building a new house is as follows:

(1) Collecting materials—The materials for building a house are: wood, bamboo, and rattan. Tree trunks are used to be ridge pole, beams, rafters, and other kinds of posts. Bamboos are used to make the walls and roof. Rattan is used for tying together the posts or other parts of the house. Materials are collected one month before the house is to be built. They are transported to the site by both man and woman, though house-building is mainly the man's work.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal

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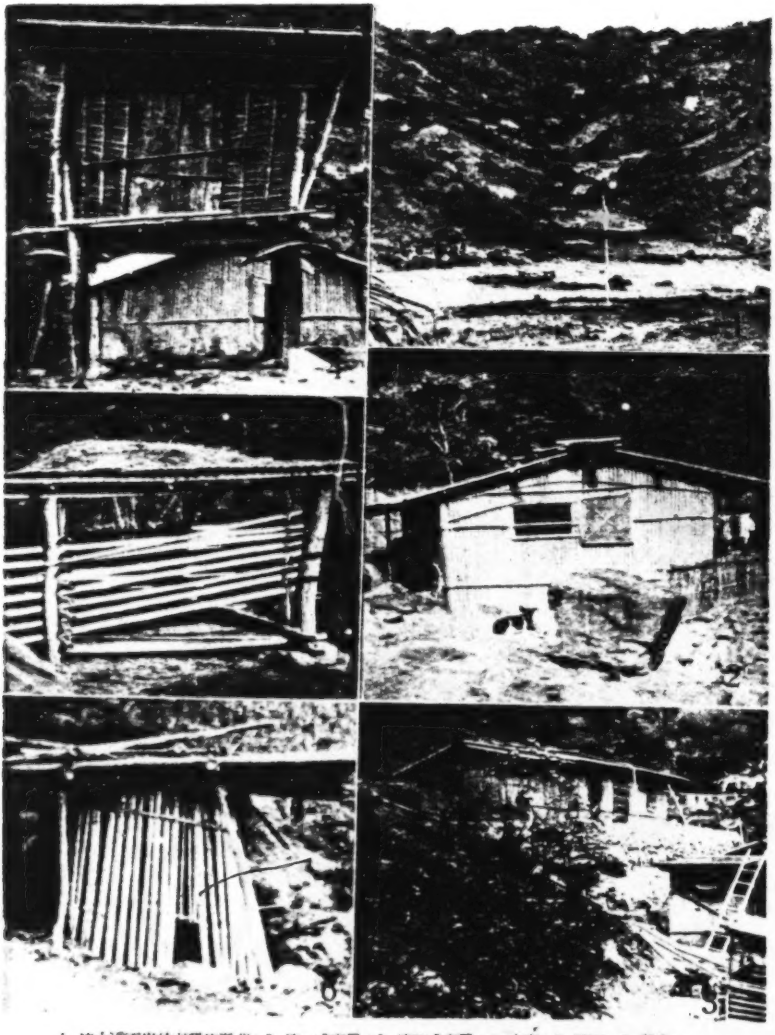

1. 汶水溪兩岸的泰雅族部落；2. 第一式家房；3. 第五式家房；4. 倉庫；5. 豬圈；6. 雞舍。
1. Villages on both banks of the Wen-shui River; 2. Atayal house, type 1; 3. Atayal house, type 5; 4. Rice granary; 5. Pigsty; 6. Chicken hut.

/P. 127 d (facing p. 42, Chinese text)/

50: Ruey E-5 (1955) 1955
AD1 Formosa
Formosan Aborigines AD4
Atayal

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(2) Starting to build—After the site has been chosen, the owner digs the ground one time with a hoe, then goes back to his old house to seek for a dream omen. If he sees a wounded or sick person in the dream, it is considered as an evil omen. If he sees many animals and crops, it is considered as a good omen. When a good dream is secured, he will start to build his new house the next day.

(3) Erecting the posts and making the frame of the house—When the site is cleared, he starts to erect the posts. To built a house of only one room, six posts will be erected; to build a house of three rooms, twelve. The upper end of the post is cut into a ㄇ-shape for resting the ridge or beams. The lower part of the post is to be buried in the earth. After the posts have been erected, the ridge pole and beams are rested on them and tied to them. This makes the frame of the house.

(4) Covering the roof—Atayal houses are mostly topped with a gable-roof. Most of the roofs are made of bamboo, though a few of them are made of tin-plates.

(5) Making the walls—Walls may be made of bamboo, or may be of wicker-work pasted over with mud which is tempered with grass. Some of the latter kind are whitewashed.

The entrance is an opening of one meter in width and less then two meters in height. The leaf of the door is a piece of wooden plank or bamboo wickerwork. Most of the doors have only one leaf. Mostly the orientation of the door is facing the valley, because the house is built on the slope.

The window is an opening 40–50 centimeters in width and 60–70 in length. The leaf of the window is a wooden plank or a piece of wickerwork which is the same as the door. Glass is very seldom used.

After the above memtioned processes are completed, a fire place and one or two beds will be added, these complete the house building.

2. Types of house

341

The author has dividied the houses of these villages into the following types according to the material used:

(1) Houses with bamboo roofs and bamboo walls;
(2) Houses with bamboo roofs and mud-wickerwork walls;
(3) Houses with bamboo roofs and partly bamboo walls and partly mud-wickerwork walls.

3. Annexes

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Other kinds of buildings besides dwelling house are:

(1) Farm-huts;
(2) Hunting-huts;
(3) Granaries;
(4) Chicken huts;
(5) Pigsties;
(6) Cow-huts;
(7) Compost house;
(8) Privies;
(9) Bee hives;
(10) Drying frames.

51: Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

105 different localities, so that their cultures, though similar, are not uniform. The native tribes also differ considerably in the degree to which they have been acculturated and in the type of culture change that has taken place.

The Ami

10 [13] [16] The Ami live in the Taitung Rift Valley, which runs in approximately a north-south direction for 150 kilometres along the east coast of Formosa. Some Ami live on the east coast proper. The Ami tribe is the largest on Formosa. They are divided into five groups by dialect and cultural differences. The number of households and population of each group, based on the census of 1937, are as follows:

Group	No. of households	Population
Pei-nan	859	9546
Heng-ch'un	461	4403
Hai-an	1159	11760
Hsiu-ku-luan	2008	15861
Nan-shih	1713	8436
Total	6200	50006

[241] [226] [349] [611] [591] The chief traits of the Ami are intensive agriculture and fishing; pile dwellings; paddle-and-anvil pottery; long wooden shields; feather headdresses; clans[1]; matrilineal descent and matrilocal residence; classificatory or Malayan kinship terminology; parent-child nymic linkage; and age-grades.

Tavarong is a town of 5,000 population situated in the central part of the Taitung Rift Valley, in Hualien Hsien. It belongs to the Hsiu-ku-luan group and is regarded by the Ami themselves as the oldest settlement in the whole Ami area. About one per cent of the Tavarong townsmen are Christians; the rest hold to their native religion. 361

Gods, spirits, and souls

776 The Ami term for gods, which include also spirits and souls, is *kawas*. The Tavarong Ami believe in two kinds of *kawas*. The first kind, which may be considered natural gods, include *maratau*, *tšidar*, *borar*], and others. *maratau* is a male tutolary deity who resides in heaven. According to informant Maran-Namo?, *maratau* is the god of "politics and strength". In former days, when the Ami were at war with their neighbors, the Atayal, they prayed to *maratau* for protection[2]. *tšidar* is the female sun goddess, and *borar*] the male moon god. The sun goddess is held to be more powerful than the moon god. Maran-Namo? while explaining the designs on the houseposts of the house of the *kakita:n* (priest), stated that *tšidar* is the almighty deity and holds the supreme position over

1. Utsurikawa [1935] reported about 55 clan names for the Ami, but he gave no clan names north of the Vataan, Tavarong, and Karuran areas.
2. According to Furuno [1954:3-42], *maratau* is connected with headhunting and is the god of crops and game, as well as being the war god.

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

The other part of the *mi?ʃao* divinatory instrument is called *tsohak*. This is a piece of hardwood about 18cm in length. It is held under one foot of the diviner when in use. The end held under the foot is often somewhat thinner than the other end. The other end is about 4cm thick and has two or three grooves transversely carved on one side. These grooves are called *ŋakto*. 787

During divination, the *tsohak* is placed on the ground with the grooved side facing downward. The end without grooves is held under one foot of the diviner. The central portion of the inner face of the *ʃao* is breathed upon and smeared with ashes before it is used. Then, with the end with the mane-like fibres in his left hand, and with the end with the bamboo-joint in his right hand, the diviner saws the *ʃao* in the *ŋakto* of the *tsohak*. The *ʃao* will be severed by this heavy sawing, and the result of the divination can be read from the shape of the severed end of the part without the bamboo-joint, with the bamboo exterior facing the diviner.

By comparative study, Utsurikawa found that *mi?ʃao* divination has affinities in southeast Asia, particularly with the Kenyah and the Kayan of Borneo and with the Nagas of Assam. He therefore considered this technique as an Indonesian culture trait. 771

Priesthood

Among the Tavarong Ami, priests were called *kakita:n*. The office of *kakita:n* was hereditary: succession was by primogeniture through the female line. Formerly there were five or six *kakita:n* families in Tavarong, but only one, that of the late Saumah-Kuriu, remains in existence today, and will be described later. The cause of the decrease in *kikita:n* families was, according to one informant, due to the prohibition placed on native rituals by the Japanese authorities. The priestly families consequently declined because they had lost their function. The Saumah-Kuriu family retained its standing as it owned a ceremonial house with carved wooden posts; this house was designated an historical monument in 1935 by the Japanese colonial administration. 793 346

This same ceremonial house was reported by Utsurikawa (1936) and Tsijiiwa 1944). The present house keeps its original form today although it has been rebuilt in recent years and now is only one half the size of the original house described by the above two authors. Its present plan and a side-view are shown in the accompanying illustration (Figure 1). According to Utsurikawa, the original house was abandoned in May 1930 on the death of the family head Saumah-Kuriu, a decision reached at that time by the family members on account of frequent misfortune. The house itself is unique: it is the only one in the entire Ami area having carved wooden posts. The designs on these posts are human and animal figures, curved lines, and sawtooth patterns. The geometrical designs are always symmetrical in arrangement. In the changing culture of the Ami, a new type of house has been adopted by the tribesmen. This ceremonial house remains as the only surviving example of their original type of dwelling. [531] 342

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

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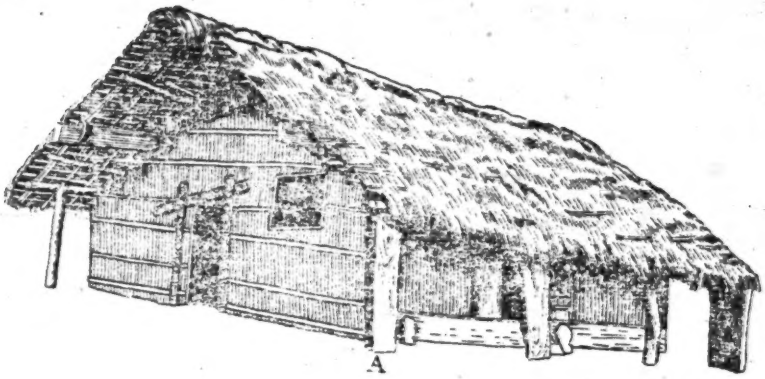

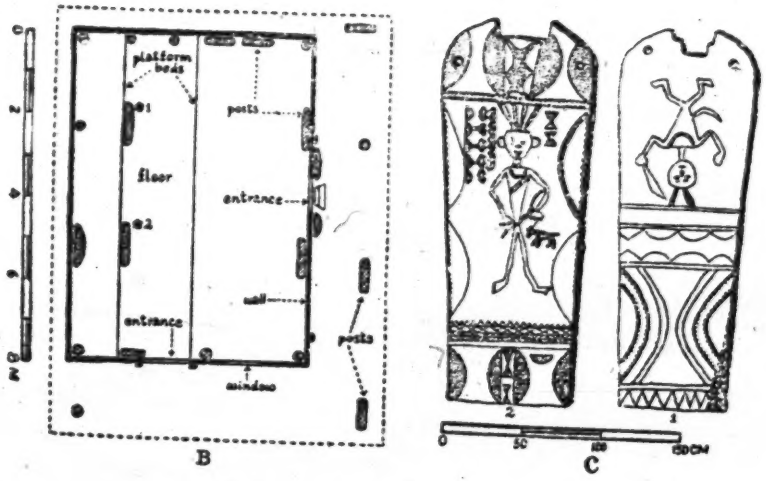

Figure 1: the *kahita:n* house of Tavarong.
A. front view; B. plan, with asterisks are posts with carving shown in C; C. carved posts.